

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XVI.

MISSIONARY.

From the Missionary Herald.

BOMBAY.

HEATHEN CRUELTY.

[From Mr. Stone's Journal.]

Mr. Wilson informed me that a letter received from Rum Chondru, the baptised brahmin, dated at Tanna, states, that nineteen natives have been condemned to be executed, and sixty others to be banished for life, for the following crime, viz.: Report was circulated among the natives of a village near Tanna, that the devil had possessed different individuals, who, under the demoniacal influence, had committed murder, robberies, &c. The people being alarmed for their safety, repaired to their temple to ask counsel of their god. The response of the idol to their anxious inquiry was, that four young men must agree to be possessed of the devil at the same time, and so divide Satan's power into four parts, which would so enfeeble him as to enable the men to overcome him, and bring him to terms. Not doubting but that the counsel of their wooden god would prove true, four, fine, healthy, strong young men were selected to grapple with the power of Satan. The devil acceded to the terms, and dividing himself into four parts, and entering the men, commenced the combat; but instead of being vanquished, he conquered, and drove the men mad. This, instead of verifying the counsel of the god, proved him a liar. The people, full of alarm for their safety, again repaired to their temple to inquire of their idol what could be done to dispossess the devil. The idol replied, there is no other way but by killing the men possessed. Under the infatuation of this oracle, two or three hundred people associated together to carry the mandate of their god into effect. They began to beat those poor deluded beings supposed to be possessed of Satan, and actually killed two of them, and severely injured the other two, before the mob could be quelled by the proper authorities. "The dark places of the earth are filled with the habitations of cruelty."

SCHOOLS IN CEYLON AND GREECE.

Free Schools in Ceylon.

The returns from which the following tabular view of the free-schools is derived, are dated at the commencement of the present year. The view is incomplete, as no report has been received from Panditeripo.

Stations.	Schools.	Boys.	Girls.	Total.
Tillipally,	24	899	187	1,086
Oodooville,	19	598	136	734
Batticotta,	16	603	46	652
Manepy,	16	294	181	475
	75	2,394	553	2,947

The last returns from Panditeripo, made the boys in the free-schools connected with that station 300, and the girls 103; total 403. This would make the whole number in the free-schools 3,352. The annual expense of the free-schools of the stations included in the table, is three hundred and thirty-seven pounds sterling.

Progress of Education in Greece.

"Le Courries de la Grece," for Feb. 1 (18) 1831, contains a brief view of the schools of instruction in liberated Greece, from which the following table is compiled.

Provinces.	Schools for teaching ancient Greek.	Schol-ars.	Lancasterian School.	Schol-ars.
Peloponnesus,	19	678	36	2,970
The Islands,	16	1,073	33	2,930
Western Greece, (on the continent,)	1	40	4	329
Eastern Greece, (do.)	1	40	3	407
Totals,	36	1,831	76	6,636

The number of Lancasterian schools in the spring of 1829, was 25; and in the spring of 1830 it was 62; containing 5,418 scholars. These are all established under the auspices of the government, and supported more or less at the public expense.—There are a few private schools of both kinds; and in the Peloponnesus, there are nearly 2,000 children taught to read on the *old method*, so called in distinction from the Lancasterian or *new method*. In the old schools, the books are in the ancient Greek, which being nearly unintelligible to the youths, they learn to read, and

that is nearly all. The habit thus created, of reading without thought, is lamentably prevalent among the people of the east, and must be broken up before books will exert their proper influence. The Lancasterian schools, bringing in as they do, new books in the vernacular tongue, and a new method of instruction, are a happy innovation and improvement in every point of view; and should they prevail through the eastern world, will do much towards reviving the sleeping intellect.

At Ægina a central school has been established, containing 117 pupils, who are all instructed in the ancient Greek and the French languages, and in history and mathematics. Connected with this is a preparatory school, with 227 scholars. The orphan asylum at Ægina, with which very many if not almost all, of the children of these two schools are connected, contained at the commencement of the present year 407 boys, gathered from all parts of Greece.

In a monastery, beautifully situated on the island of Poros, an ecclesiastical seminary was founded last autumn, with two professors, and fifteen scholars. The ancient Greek, history, logic, rhetoric, and theology, are taught, with the canons of the church, the fathers, and the method of interpreting the scriptures.

At Nauplion there is a military school, containing sixty pupils.

Near the ancient ruins of Tiryns, on the plain of Argos, is a model-farm, on which are fifteen pupils, supported by government. Six are learning the art of printing in the printing offices of government at Nauplion and Ægina. Sixty-five are training in the national marine; and twenty-four in various professions and trades at Nauplion, Hydra, Ægina, and Syra.

School-books in Modern Greek.

Under date of May 31, Mr. Temple writes thus—speaking first of a shipment from this country of 5,000 copies of the Alphabetarion, of which it will be remembered, an edition of 15,000 was printed at Andover.

"I am very glad of the arrival of the spelling-books. I have had an application some months since, from Constantinople, for 3,000 of them, and from Mr. King, for 1,000. So you see this supply will soon be gone. We have printed, and are printing, the lives of Joseph, Abraham, Moses, Samuel, Esther, and Daniel; and I am now busily employed in preparing a book to be entitled, a selection of the most important events and narratives recorded in the Old Testament, for the use of schools in Greece. All these books, I am quite confident, will be popular; and if so, they can hardly fail to be useful. We have

Peter Parley, who has not yet had time to send the cuts for it. There could scarcely be a better book on this subject for Greece, if we had all the cuts for the costumes of the different nations. I perceive that this little book has passed through seven editions in one year and it well deserves its good reputation.—Will not the Board, or some friend procure for us all these cuts? If Mr. Peter Parley, (I know not who he is,) would make a donation of them I should feel peculiarly happy in introducing him to more than 20,000 youth in the Greek nation, who would not fail to cherish for him more than ordinary reverence and gratitude."

The author of this geography has generously offered to make a donation of the cuts and plates for the use of the press at Malta, and they will shortly be transmitted to Mr. Temple.

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From the Christian Watchman.

TRIBUTE TO CAREY OF INDIA.

It will be recollected, by those who noticed the infancy of Foreign Missions to the Heathen more than thirty years since, that there were then not a few who expressed the most sovereign contempt for the whole scheme. They considered it the mere visionary project of wild enthusiasts, and as an attempt which would cover its authors with shame and defeat. This was undoubtedly a device of Satan, which he hoped would prevent success. But though this arch deceiver of mankind is cunning, he has no true wisdom. The scorn with which his slaves were actuated, prevented their immediate opposition; and the friends of the Redeemer and of mankind were left to pursue their noble object without any formidable opposition. Here we discern the kindness and the wisdom of Providence in counteracting evil, and rendering it subservient to his own purposes. Missions were commenced under most discouraging circumstances, and pursued with great self-denial, for several years. At length, after exercising the faith and patience of believers, God was pleased to give to the measures of his friends, the broad seal of his approbation.—Numbers of the heathen were converted at the different Missionary stations, and a new impulse was given to the work in our own country and in England. We can now say, it is no longer problematical whether Christian Missions are practicable, or for the benefit of the human race; for it is established by reasons not to be controverted, that it is perfectly consistent with the structure and capacities of the rational soul, that the diffusion of the Gospel and of Bible truth should improve the face of civil society—and, with that blessing of God which may be expected to attend the humble efforts of his friends, convert the world to the faith and love of Christ. This latter, indeed, we do not expect on the principle of mechanical influence, or as following the power of mere moral suasion; but we confidently expect it from the

...and ...prom-
...then, that the
Mission ...in the view of the
whole civilised world. It is demonstrated by
facts not to be contradicted, that if Christian
Missions are prosecuted as they ought to be,
the Heathen world will speedily be Christian,—
the Christian world will advance in holiness,—
the rights of man will be universally known,
understood, and enjoyed,—and the world will
soon be free and comparatively happy.

We were pleased to observe this subject
brought forward, and discussed with much
candor, in the American Quarterly Review for
the present month. In a notice of two works,
one against and the other in favor of Missions,
facts and inferences are stated with much per-
spicuity. One of these works is,—“A New
Voyage round the World in 1823, 24, 25 and
26. By Otto Von Kotzebue, Post Captain in
the Russian Imperial Navy;” the other is,—“A
Visit to the South Seas, in the U. S. Ship Vin-
cennes, in 1829 and 30. By C. S. Stewart,
Chaplain in the U. S. Navy,” &c. From this
Review, we extract a few striking passages:—

“The Missionary project, when it first be-
came a subject of discussion among Protes-
tants, was for years regarded in the higher cir-
cles, as a visionary bubble, which was likely to
be broken by the breath which formed it. But
a change took place. The world was soon sur-
prised to find, that those whom it had laughed
at as mere ignorant enthusiasts, had minds as
well as spirits, and were able to command res-
pect. Even the poor Baptist cobbler, whom
the Edinburgh Review held up to the contempt
of its eleven thousand readers, was in a few
short years Professor in the College of Fort
William, in a few more years, the author of
some very learned works, and, if living at this
moment, may be justly ranked among the first
of Orientalists. This case, and others like it,
opened the eyes of multitudes. Men saw that
mere contempt was not precisely the right
weapon to assail such foes. They began to
look more narrowly at what had been effected.
In the Missionary stations which had been es-
tablished, they discovered, with astonishment,
not nurseries of vulgar and impure fanaticism,
but centres of light diffusing radiance through
a darkness which before was almost palpable.
They were struck with surprise at the trophies
which these soldiers of the cross exhibited.
The triumphs of the truth were as sublime as
they were simple. In the midst of forsaken
altars, fallen idols, desecrated shrines still full
of dead men's bones and all uncleanness,
Christianity and civilization were seen march-
ing hand in hand, conquering and to conquer.

“Scorn now gives place to spite, and even
the bad jokes which have been pressed into the
service, have a taint of malice in them. We
earnestly request those who have it in their
power, to compare the tone and temper of the
foes with whom the Missionaries had at first to
struggle, with their present adversaries. The
former seemed to think the subject quite be-
neath their notice, and employed no harsher
weapon than a sneer of proud compassion.

“Their successors never show themselves un-
less equipped for battle. Calumny is their
poisoned dart, and coarse abuse their scalping-
knife. * * * * *

“If we have seemed unduly earnest in what
we have said, we crave indulgence. We con-
sider ourselves bound, as faithful guides of pub-
lic sentiment, to act as moderators in these an-
gry strifes. There are always enough to com-
bat, but few to enforce fair-play. We feel, too,
that the occasion is a great one. The Mission-
ary question in whatever way decided, is mo-
mentous. Should the verdict of Christendom
be favorable, execution will ensue without de-
lay, and instead of the limited experiments now
making, a few more years may witness the stu-
pendous spectacle of Europe and America
transplanting their religion into Africa, and
Asia, and the Islands of the deep—baptizing
the savage in the bosom of Australasia, erecting
churches in the valleys of the Himmaleh, and
rearing the cross upon the Mountains of the
Moon. If, on the other hand, the judgment
be adverse, what resources will be husbanded,
what efforts will be saved, for the successful
furtherance of wiser plans!”

GEORGIA AND THE MISSIONARIES.

The Editor of the Missionary Herald is
speaking of the treatment of the missionaries
in Georgia, says—

These transactions present a new scene in
the history of the United States. It yet re-
mains to be seen in what light our citizens will
view it, and what feelings they will express.
Heretofore, when they have seen men seized,
tried, convicted and imprisoned, they have seen
them to be the intemperate and profane, the
fraudulent, riotous, and frequenters of the
haunts of dissipation and crime; they have
seen them taken for their deeds of dishonesty
and outrage, and made to bear the penalty of
the law, with the full approbation of the whole
intelligent and virtuous part of the community.
Now they witness a new scene. They behold
men of highly cultivated minds, men of irre-
proachable moral and religious character, cit-
izens pursuing lawful occupations in a peace-
able manner, charged with no crime but that of
being found occupying their own houses and
lands, where they had gone with the express
approbation of the government of the United
States; Christian ministers, entirely unim-
peached, who would be admitted to every pul-
pit of their own denomination throughout the
U. States;—such men our citizens now see
dragged from their schools, their pulpits, and
their ministrations at the Lord's table, chained
one to another, like felons of the first order,
and hurried before a criminal court and to pris-
on. Our citizens have been accustomed to see
offenders against the laws arrested by civil offi-
cers, acting in obedience to the warrant of a
civil magistrate; but now they see armed sol-
diers, without any civil precept, scouring the
country, arresting whom they please, detaining
them as long as they please, and releasing them
when and where they please. Our citizens have
been accustomed to see persons that were un-
der arrest, especially before their condemna-

tion, treated with great humanity, subjected to unnecessary confinement or hardship, borne down with no insult or abuse; but now they see those who make no attempt to resist or escape, loaded with irons, forced to travel great distances on foot, vilified, reproached, and threatened by their captors. Such scenes as these are strange and unexpected in this country. They are so strange, that, perhaps, our citizens cannot believe that they exist. But they are actually witnessed at the present time; and the missionaries which the churches have sent forth to the unevangelized, are the sufferers. They bring fresh to mind the persecution and imprisonment of the non-conformists in the days of Charles, and the cruel vexations experienced by the Waldenses under the Duke of Savoy.

MISCELLANEOUS.

CHARACTER OF REVIVALS.

The Spirit of the Pilgrims for the present month, among other interesting articles, contains one from the pen of the Rev. Dr. Beecher, on "The necessity of Revivals of Religion, to the Perpetuation of our Institutions," which ought to be read by every one who values the liberty of this country, or prays for the universal spread of the gospel. We would gladly transfer the whole of the article to our columns but the limits of our sheet will not permit.—We can only present a single extract, in which some of the objections so frequently urged against revivals are triumphantly refuted.

Ch. Soldier.

I am aware that revivals of religion, so called, have been regarded by many with suspicion and by not a few with aversion, as the device of men, and the result of human weakness and credulity. But all who thus judge, form their opinions from hearsay, through prejudiced mediums, and not from a correct knowledge of the real, moral results of these days of mercy. That they may be abused, is certain; and so may civil liberty be abused. That sometimes they are alloyed by enthusiasm and fanaticism is true; but what great change of human character and condition was ever accomplished without defect? The Reformation, though the sunrise of liberty, was attended by noxious vapors and obscurations, which its growing light has chased away. The defects of Luther and Calvin were spots on their sun; but still they were suns, without whose blessed light the night of ages might still have brooded over the earth. In the civil wars of England, there were defects enough in the Puritans for infidels to ridicule and Christians to lament; but if, to escape these defects, the world had been bereft of their virtues, still the untutored savage had dwelt in his forest, and the rod of iron had ruled the children of the Pilgrims.—Our own blessed revolution, was it marked by no excess of folly, and stained by no crime? and yet the great principle which beat in the heart of the nation was that of liberty.

Why must the moral renovation of man alone be expected to move on, unattended by the accidents of human imperfection,—or be discard-

ed as a vain and unprofitable experiment? which God in his mercy, by his human instrumentality, is perfecting. The perfection of revivals may occasion doubt concerning their origin and utility.

For more than thirty years, there have been a series of revivals in our land, with increasing power, extent and frequency—unalloyed in a great measure by those irregularities which had marred some of the previous seasons of refreshing. Generally they have been free from enthusiasm and excess—have been seasons of silent attention and deep feeling, of clear, intellectual, argumentative, doctrinal preaching, with pungent applications to the conscience, attended with deep convictions of sin, and with subsequent joy and peace in believing. Their effect upon religion and morals has been most auspicious. They have furnished 3-4ths probably of the living ministry of the evangelical ministry of our land, and nearly three fourths of the members of these churches. They have reared and sustained the family altar, and trained up the rising generation in the nurture and admonition of the Lord. They have provided hearts, and hands, and means, to superintend the manifold ministrations required to organize infant and Sabbath schools, and all our benevolent voluntary associations. Thirty years ago, it was a rare thing to meet with a young person in the church; and now, more than half the professors of religion are in early life.—And it may now be truly said, that almost the entire moral energy by which the cause of Christ now moves on from conquering to conquer, is the result of those revivals of religion which for thirty years have been enrolling, augmenting, and disciplining the sacramental host.

It has been objected that revivals of religion are seasons of mere temporary excitement—transient as the overflowing of the summer's brook, and evanescent as the visions of a heated imagination. But instead of this, they are the moral heart of this great nation, whose pulsation throbs with unceasing stroke and rising healthful tone, propelling the life-blood from the centre to every extremity. And instead of febrile dreams and ephemeral emotions, they are fast waking up the nation to the abiding realities of God's eternal government, and affording fast practical illustration that 'godliness is profitable unto all things, both for the life that now is, as well as for that which is to come.'

It is true that the intense interest of a revival, when in a few weeks or months, hundreds are brought out of darkness into marvellous light, does not continue. It is not indeed, perhaps could not be permanently sustained; but that the results are transient is not true. If there be religion on earth, sustained by the exhibition all the fruits of the Spirit, Christian graces, and good works, that religion is the abiding product of revivals. If death beds of peace, and hopes full of immortality, are the seal of heaven's work in the soul, then does God progressively, for forty and fifty years after the revival has passed away, set his seal to it that it is his own most blessed work.

It has been inquired whether a more gradual dispensation of the Spirit were not better

than those of the world. We have been assured that God is the best judge in this matter, and that man cannot make a revival either gradual or sudden.—When he gives us drop by drop, we are thankful; and when the cloud of mercy above bursts and pours down a flood at once, we dare not request him to stay his hand,—we cannot but exult and rejoice in the exuberance of his mercy. Nor can we perceive how it is possible that 800,000,000 of souls, or any considerable part of this number, can be washed from their sins, within the most distant time to which the millennium can be deferred according to prediction, by single drops falling in such slow and deliberate succession as should satisfy the prudence of some apparently very good men. We doubt not that greater revivals than have been are indispensable to save our nation, and to save the world, by giving universal and saving empire to the kingdom of Christ; and as clouds thicken and dangers press, we look for them with strong confidence, and with an increased urgency of unutterable desire.

COMPLIMENT TO AMERICAN PHILANTHROPY.

It is with uncommon pleasure we read such tributes to individuals, whose labors in the sacred cause of humanity, as well as morals richly entitle them to a distinction far above worldly greatness. We extract from the Glasgow and West of Scotland Temperance Society's report, the following kind overflowing of a Scotchman's heart:—

"Your Committee cannot close their sketch of the triumphs of the Temperance Emancipation," without a notice, however cursory, of the progress of the cause in that continent where it had its origin. It would be an act of ingratitude towards our American friends, were we in any degree to throw into the shade the obligations under which we lie to them for having originated this noble cause. If the name of Washington and others are deservedly dear to them for their struggles in the cause of freedom, there are other names which will descend to the latest posterity, as the deliverers of their country from a thralldom more dreadful by far than that of any foreign yoke. It was reserved for such men as Beecher, and Kittredge, and Hewitt, to stand forth before an astonished world, and with a moral courage which invests them with immortal honor, to seize this hydra-headed monster, Intemperance, and to lay him prostrate to the dust. They looked abroad on their country, and they saw that a sweeping flood was desolating the fair plains of a New World; they attempted not, by a puny effort, to roll back its waters of death, but they conceived the project of stopping them at the fountain, and drying up the sources of supply; and already the raging torrent has almost subsided into a brook. Well may those noble men rejoice in what they have achieved! How many bitter waters of sorrow have they dried up, and how many streams of gladness have they opened, to those whom misery had marked as her own! What a consolation to such a man as Beecher, to think, that not in America alone he is enjoying the results

of his labors, but that many thousand copies of his little work have circulated through Britain—have helped to awaken the energies of her slumbering people, and to dispel the long and dreary night of sorrow which reigned in so many of her dwellings!"

CATHOLICISM.

RELIGION IN ROME.

The Rochester Observer has published several letters from the Hon. D. D. Barnard, pointing out some of the blessings of the Romish religion. No wonder philanthropists are anxious to transplant such a blessed invention in this country. Here money is so plenty that all may buy a passport to Heaven—and if any of our friends are in purgatory, they can easily be bought out.

ROME, 18th MARCH, 1831.

My Dear H.—The doctrine of indulgences is in full vogue at Rome. Indulgence, however, does not mean license for future sins—at least it is denied that such license is ever granted. It signifies rather pardon for the past—but this is granted by the quantity. It is not an uncommon inscription over the door of a church—"Plenary indulgence to the living and the dead." This of course means something more than the mere forgiveness of sins in this world—the power of the priest invades the future, so far at least, as to enable him to relieve souls from the pains of purgatory. In the center of that stupendous pile of ruins—the Coliseum—a plain wooden cross has been erected, and occupies of course the arena where rivers of Christian blood have flowed, at the orders of the persecutors of the church. This cross bears an inscription that the kissing of this wood shall procure to any individual who performs the pious act, "indulgence for two hundred days." Accordingly the place is constantly crowded with hundreds and hundreds of persons who come to kiss away their sins. In one of my rambles a few days since I met with an *Oratoire*, inclosing a Madonna in a glass case in a niche of a garden wall; and here the good Catholic was informed that 200 days indulgence could be obtained by repeating before this altar the Litany entire by the gracious clemency of a Pope who lived in the early part of the fourteenth century! This 200 days seems to be a favorite period of indulgence, and is used, very commonly, as a kind of small change for the payment of little debts, as a convenient reward of merit. The present Pope has just announced that indulgence to all persons, now in the schools of the priests and training for holy week, who shall be able, at that time, to repeat the catechism without missing.

It is difficult for a Protestant to understand this doctrine of indulgence perfectly. It is certain that they are favors sought after by the people with great eagerness, and that the power of the priests to grant or withhold them at pleasure, gives them a control over the credulous which is altogether irresistible. As nearly as I can learn, this indulgence, whether granted to the living or the dead, has a direct rela-

tion to the pains of purgatory. To the dead, at the prayer of their surviving friends—provided they can pay for it—the indulgence conveys relief, either complete, or for some stipulated portion of the suffering to which the souls have been condemned. In the case of the living, an indulgence, for instance, of 200 days, strikes out from the list of sins for which the soul must otherwise suffer in purgatory, all those committed within the said 200 days—in short the indulgence is a kind of certificate which he carries with him to show to his keepers in the "middle state," on the production of which they are obliged to their great disappointment, no doubt, to abate just so much of his punishment as is specified in the ticket.

According to this doctrine, they must be lucky fellows who happen to live and be present at the time the sacred door of St. Peter's is thrown open. This is the great portal of the northernmost of the three great naves of the church, and is thrown open every quarter of a century, and kept open for a year. It is now walled up. A grand jubilee takes place on its being opened, and during the year, all Catholics who enter by this door to their devotions at the shrine of the Apostle thereby purchase indulgence for life.

This purgatory seems to have been a necessary invention, after the Pope had appropriated Hell for the exclusive accommodation of heretics. His own subjects would have become rebellious and beyond control, if future punishment of some kind had not been contrived for them. In preparing, however, his place of torments, he took care to make it as much like Hell as he could well devise it. Even in duration it must vie with its prototype; for I understand the Pope sometimes grants indulgence—or in other words relief from purgatory—for the moderate period of ten thousand years. It was certainly very benevolent in him, when devising this curious place, to retain the entire control of it in his own hands. The Devil is but a sort of *locum tenens* of this patrimony, which descends regularly to each succeeding Pope as absolute proprietor—and the latter may of course drive the other out, if he does not mind his cue, and take possession himself in person.

ROMANISM.

To the Editor of the Protestant,—

You are probably not aware that the same tricks, which you gave an account of, as practised by the "*massing knaves*," as you rightly call them, at Florence, in Italy, are constantly practised in New York. I shall tell you a robbery which is now in execution near the office of the Protestant.

A woman, one of whose daughters is learning the Millinery and dress making business with Mrs. H——, in Pearl street, lately was bereaved of her husband. A certain Priest has constantly been employed in frightening the widow, respecting her husband's "roasting away on the coals of Purgatory." He finally agreed to get her husband's soul out of torment, for a good mass of dollars. The woman not being able to raise the money, proposed to Mrs.

H. to take the money, and she might have done so, had she not been a widow. Finally, however, she was obliged to pay a certain sum to the widow every week, for the Priest, for the delivery of her husband's soul out of purgatory. This outrageous robbery of the widow and fatherless will continue, until the Jesuit obtains his full amount, to squander upon his sisters. What think you of New York Irish Roman Priests?

REED.

¶ We think it is a shameless open burlesque upon all decorum, morals, and common sense, to say nothing of justice and Christianity—to build the Sing Sing Penitentiary for the petty bungling rogues who are now lodged there for labor and security; and at the same time, not only permit Jesuit wholesale massing thieves to go at large; but also to honor them in exact proportion to their daring perfidy, traitorous impudence, and multiplied felonies.—For we maintain, that a Massman who obtains money from the living, under the pretext of releasing the soul of a dead person from purgatory, is an arrant knave; who ought to be indicted by a Grand Jury for larceny, upon the same principle as all other similar felons, who defraud honest men of their property, upon false pretexts. A gentleman of the Bar offers his services, to aid any poor person who has thus been robbed, in bringing the swindler to justice and punishment.

TEMPERANCE.

DR. HEWITT IN LONDON.

Dr. Hewitt from America, said he entered that room with the depression and anxiety of a stranger, exhausted by a long and rapid journey, and ill fitted for the service he was now called upon to perform: but the speakers who had preceded him, and the countenances before him, made him feel himself at home, (applause.) Although his being began in New England, he was of Old English origin, and British blood, in mingled streams of Irish and English, ran through his veins. (Cheers.) If therefore he should be too free, remember his English blood; and if he should err, remember his Irish blood. (Laughter and applause.) It would afford him gratification deeper and sweeter than he had ever felt before, if he could occupy half an hour more in giving utterance to the gush of emotions and thoughts that the present occasion forced upon him. But allow him to say, that he could not gratify the ear of an Englishman, nor waken up the sympathies of an Irish heart, better than by relating narratives of the growing happiness of human beings; for such were esteemed more than the richest strains of eloquence said or sung. (Cheers.) The efforts made in his native land, in the cause of temperance, had been repeatedly mentioned on that occasion and he felt bound to express his thanks for the high rank in which the labors of his countrymen had been placed. He then proceeded to take a review of the progress of temperance societies in America, from the first commencement about five years ago, with a small company of eight or ten persons; in the course of which he stated, that in the month

...society had a knowledge of all temperance societies, 2194 of which had been formed, or first reported, during the preceding year. There were many others, however, in existence, not reported. The number of enrolled members was computed at not less than 300,000. There had been very little opposition, and where it was attempted it proved an abortive effort. The consequences were not only the decrease of intemperance, and all its evil results, but the introduction of health, comfort, and respectability, where they were unknown and unenjoyed before. He related some individual cases in illustration of this statement, and concluded by observing that all persons of every rank should join the Temperance society; it was calculated to make the wise man wiser, the good man better, the strong man stronger and to assist all in preparing for an introduction to a better world.—*London World*.

STATISTICS OF INTEMPERANCE.

In an article in the daily papers under this head, it was shown to be probable the three cities of New-York, Albany and Boston pay about four and a half millions of dollars a year for the distilled spirituous liquors which they drink. If the whole Union, say twelve millions of people, should drink at the same rate of expense, it would make one hundred and eighty millions, which seems incredible and far beyond the usual estimate.

The usual way of estimating these amounts is, by taking the number of gallons consumed. This can be done with certainty by the treasury books at Washington, for a period during the last war, when domestic as well as foreign spirits were subject to excise. By them it appears that the quantity then used was above four and a half gallons to every person.

It is remarkable that about the same result has been obtained on a late investigation in New-Hampshire, for 1825. The return from 28 towns scattered through that state, give an average of four and a half gallons a person. We may say in round numbers, fifty millions of gallons for the United States.

When we consider part of this brandy, gin and rum, and that a great part of the remainder drank by the glass, we cannot put the whole down at a less average than a dollar a gallon, as cost to the consumer, or fifty millions of dollars; probably it is much more. If such account seem incredible we will refer the reader to the statistics of a single county (Lancaster) in Pennsylvania for a corroborating fact. That county has one hundred and eighty-three distilleries, and only one hundred and sixty-four grist mills.

Other calculations will convince us of the same truth; for the man who drinks a gill a day consumes in a year,

Half pint a day,	12 gallons.
One pint a day,	24 do.
One pint a day,	48 do.

On a careful inquiry, it is found that a gallon contains sixty-four small glasses. The grocers price is three cents a glass; though steam-boats, and respectable taverns charge from 6 to 12 1-2 cents. A gallon, there retailed at the

lowest rate stated would cost the consumer 194 cents which is more than 600 per cent profit on domestic spirit.

Therefore the man who regularly drinks at the rate of one gill a day, by retail pays by the year

Half pint per day	\$22 04
One pint per day	46 08
	92 16

This shows why the rich come to poverty, and the poor to wretchedness and want. All this too in a country where wages are high, and provision low, and taxes next to nothing. Ninety dollars a year upon a laboring man, is a higher tax than the most arbitrary government on earth ever imposed, and thousands of laboring people impose that tax upon themselves, and a great deal more.—*Albany Argus*.

At a meeting of the Field Officers of the Brigade of Artillery, held in pursuance of Brigade orders, at Middletown, on August 12th 1831, the following vote was passed.

Voted, That we will abstain from the use of Ardent Spirits at this meeting, and do recommend to all Brigade, Regimental and Company Officers, to discountenance the use of the same at their meetings and parades.

The above vote is promulgated by order of the Brigadier General, for the information of every individual connected with the Brigade of Artillery.

PETER MORTON,

Brigade Major, and Inspector of Artillery.

All Editors in this State, friendly to the cause of Temperance are requested to insert the above.

AMERICAN SUNDAY SCHOOL UNION.

The following sentiments are from the New-York Baptist Register.

Great effort has been made by the enemies of Sabbath Schools, both by personal exertions and by aid of the press, to excite suspicion, and arm the public with opposition to the objects and operations of the American Sunday School Union. These efforts have so far succeeded in some neighborhoods, that an attempt to organize a Sabbath School is at once construed into a scheme to filch money from the people, or to promote the objects of bigotry and priestcraft. Not unfrequently the American Sunday School is charged with a wicked and traitorous conspiracy to destroy the liberties of the nation. As these unfounded and malignant charges tend to excite the suspicion of many honest persons, who are not acquainted with the specific design and operations of the American Sunday School Union, you will confer a favor on the cause, by publishing the following statement of facts from the Sunday School Journal.

Object and Term of Instruction.

The professed design of the American Sunday School Union, is to establish a Sunday School wherever there is a population.

The board of managers or directors embraces the following denominations of Christians:—Baptists, Episcopalians, Methodists, Presbyterians, Moravians, Dutch Reformed, Congre-

gationalists, Lutherans, German Reformed, and Friends.

The constitution provides that the officers and managers shall be laymen.

The mechanical work of the Society, paper-making, stereotyping, engraving, printing, binding, &c. is all done by contract. The Society owns neither types, presses, or tools of trade, and is only responsible for using the best endeavors to get its work done well and at a fair price.

All the time and services of the board of managers are bestowed gratuitously. The Corresponding Secretary and the Editor of the Society's publications, are the only officers of the Society who receive any emolument of any kind.

All the books of the Society are published under the direction of a committee, consisting of eight members, from at least four different denominations of Christians, and not more than two members from any one denomination; and no book can be published to which any member of the committee shall object.

The schools are designed to instruct all who are willing to learn in them—old and young, high and low, rich and poor.

The course of instruction is, reading, understanding, and obeying the Bible.

The terms are, willingness to attend and to learn. There are no charges of any kind.

A circulating library is attached to most of the schools composed of books of a moral and religious character, and suitable for children's reading. We are responsible only for the character of such as have been "Revised by the committee of publication," and have the imprint, "American Sunday School Union," on the title page. These books are circulated by the children through the families to which they belong; and thus every person, so disposed, may examine them for himself. The use of the library is gratuitous. To avoid every interference with denominational opinions and local prejudices, every school is left to its own choice as to the mode of organization; as to the connection of itself with any society or union; and if any, with what one, and as to the mode of instruction which shall be pursued.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 24, 1831.

ALUMNI OF YALE COLLEGE.

The meeting of the Alumni on Tuesday preceding Commencement we had not leisure to notice last week—it was one of deep and animating interest to the friends of Yale College. The plan and purpose of this association have a moral beauty in them; but what is more to the point, the lively response which they have received from the graduates of the institution in all parts of the United States, gives promise of essential pecuniary benefit to the College in a time of need. It is none other than a filial union of all her foster-children, well concerted and widely laid, to relieve her from embarrassments under which she has long labored, and thus extend her power of being useful to future generations. Of the extent and alacrity of this response, abundant and cheering ev-

idence was given, and the day ending by gentlemanly and agreeable conversation.

After prefatory and explanatory addresses by President Day and Professor Silliman, Mr. Warner, a gentleman who has travelled some on an agency for the Society, made a statement of its plan, and its success thus far; and also an expose of the fiscal condition of the College. It appears from this statement, that the College derives from its entire fund an income of but \$2,300, while the yearly receipts for tuition, rents, etc. are barely sufficient to meet the current expenses. With this state of things the College is in great need of an additional building; also funds for the extension of its library and apparatus; and for the encouragement of the indigent and worthy who may deserve their care.—These, and other embarrassments with which our unendowed seminary has long had to conflict, it is the object of the Association to relieve. It proposes to raise the sum of \$100,000, by subscriptions, to be paid in four annual instalments. \$23,000 it was stated, had been already pledged, in earnest of this resolution.

We have since been informed that the subscriptions now amount to about \$33,000, or one third of the entire sum. Considering that the project has been but two or three months in agitation, this is indeed a good beginning. The pledges, thus far, we understand, are on condition that the whole sum is subscribed; which fact should be had in mind by those to whom the application has not yet come, remembering as they put their pen to the paper, that it is peculiarly one of those cases in which "finis coronat opus."

A resolution approving of the design of this association, was moved by the Hon. Stephen Van Rensselaer, and supported in addresses from the Hon. Timothy Pitkin, and Hon. Roger M. Sherman, of this State, and Lucius Duncan, Esq. of New-Orleans.

We reserve for a separate statement, the disclosure made by Professor Silliman, in his address, of the arrangement lately concluded between the College and Col. Trumbull—so highly honorable to that distinguished artist and patriot, and interesting to the public. Various accounts, not in all respects correct, having been published respecting it, we have taken pains to procure the following authentic statement from a gentleman who is familiar with the subject.

For the Religious Intelligencer. COL. TRUMBULL'S PICTURES.

An arrangement has been made between the corporation of Yale College and Col. John Trumbull, in consequence of which his gallery of pictures now exhibiting in Broadway New York, is secured to his native State.

Col. Trumbull is to receive an annuity during his life, and several gentlemen have pledged themselves to pay it, for a term of years, and to wait for reimbursement from the income, to be derived from the exhibition of the pictures. After that time and after the death of the artist, the net income is, by the di-

to be forever appropriated to the support of fugitive students in Yale College, without distinction of sect or profession. For the purpose of increasing the interest of gratifying the community, as extensively as possible, two galleries are to be established—the one at New-Haven and the other at Hartford, and the income of both is to be appropriated to the same object.

The New-Haven gallery will be opened as soon as a proper building can be erected. It is to be made fire-proof, and will probably be in readiness, so that the exhibition can begin in August or September of 1832. The Hartford gallery will be opened as soon as it can be furnished with copies of the eight historical pictures of the American Revolution; the original studies of which (of the size of the engravings which have been executed from three of them) will be placed in the New-Haven gallery. Those destined for the Hartford gallery will be on a much larger scale (9 feet by 6,) and as we are assured by the success of Col. Trumbull in the copies of two which have been already made, that they alone will form a sufficient attraction to the exhibition. The artist is now proceeding to copy the others, but their completion can hardly be expected before 1834.

The subjects of the Historical pictures are—

1. The battle of Bunker's Hill and death of Gen. Warren.
2. The assault on Quebec and death of Gen. Montgomery.
3. The battle of Trenton and death of Gen. Mercer.
4. The battle of Trenton and death of Col. Rawle.
5. The surrender of Gen. Burgoyne.
6. The surrender of Lord Cornwallis.
7. The declaration of Independence.
8. The resignation of Gen. Washington.

The two first and the 7th have been engraved, and the four last have been painted on a magnificent scale, 18 feet by 12, for the general government, and are now in the vast Rotunda in the National Capitol at Washington.

Besides the above, Col. Trumbull's collection contains many other pictures, great and small, and of intermediate size, which will be equally divided between the galleries of New-Haven and Hartford: it is unnecessary to enumerate them at this time, but it may be stated, that they consist of portraits chiefly of eminent persons—of historical and poetical scenes and of interesting passages from the Scriptures—some of the pictures are of great size. Hartford has, in numerous instances, shewn great liberality towards Yale College and the sister city, and in the present instance the building for the Hartford gallery will be erected from funds furnished exclusively in the latter city; and friends of liberal and useful things, residing there, will manage that establishment, gratuitously, and pay over the net proceeds to Yale College. The pictures destined for Hartford will be vested in a board of trust to be named by the donor, and those for New-Haven in the trustees of Yale College, both collections to be permanent in the respective places, and their net avails

to be forever appropriated as above stated. The building at New-Haven will be erected on College ground out of funds granted last Spring by the Legislature. In a distinct apartment, of the same size with the Trumbull gallery and under the same roof, the paintings now in the College will be exhibited gratis, and also such others as may hereafter be presented for that purpose.

In the basement there will be offices for the attendants and for the treasurer of the College, and also rooms for instruction in drawing and painting. It is to be hoped that the venerable patriot and eminent artist, will long live to enjoy the source of pleasure and of happy influence which his talents have created for his country, and when he is gone he will be remembered as a public benefactor.

Mr. Editor,—I wish, through your columns to enquire of Mr. Isaac Orr, Editor of the American Spectator, whether his recent abuse in that paper, of the friends of the College for Colored Youths and of colored people who are aiming at extended usefulness among their brethren in this country or elsewhere, is creditable to the advocate of the African Education Society of Washington City, and to the cause of the Colonization Society, for which he has so long labored.

W. T. S.

P. S. Will Mr. Orr inform his friends what he means by the "manufacture of human stock," &c.

On Wednesday evening of last week, Rev. S. A. Worcester was arrested by the Georgia Guard, but the Commander, learning the very trying and afflictive circumstances under which they had found him, promptly released him.

Cherokee Phoenix.

Great Britain.—A letter dated London, July 5, has just been received in this village, from which we are kindly permitted to gather a few facts which may interest our readers. It is from Rev. H. Hunn, Secretary of the British and Foreign School Society.

No great alteration has taken place in the religious state of the Dissenters in England for two years or more. The writer hopes for some good from the arrival of Mr. Nettleton, and his associates. The dissenters are looking eagerly for the downfall of the establishments.

Of Temperance, Mr. Hunn says, "We have started Temperance Societies well. Dr. Hewitt arrived in London the day before the public meeting, and gave us an able speech. There is now every prospect of the Temperance cause taking a firm hold in this country, and this is perhaps the most favorable symptom of the times. Our working population paid twenty-eight millions of money (pounds sterling) for ardent spirits last year.

One more extract. "Mr. Wilkes of Canada, is an acquaintance of ours. He has been spending some time with us. They have just raised about £500 in London, to establish a Seminary for young men in Montreal, and the Rev. J. Smith, M. A. of Glasgow, who has been a Missionary at Malacca, is to sail for that place very shortly. I hope Mr. Wilkes will be a great blessing to Canada."—*Pt. Chron.*

For the Religious Intelligencer.

"A HOUSE DIVIDED AGAINST ITSELF CAN NOT STAND."

I know of nothing that indicates the approach of the millennial day more strongly than the union of Christians in promoting the prosperity of the Redeemer's kingdom. How delightful to see ministers and people of different denominations, uniting their prayers and efforts in these revival meetings that are filling the earth. We hear of Presbyterians, Methodists, Baptists, and Episcopalians, laying aside their peculiar tenets and joining heart and hand in saving sinners. And how wonderfully has God smiled on this heavenly union. The churches of all these communions are revived and blessed.

But amid all this cheering prospect, my heart is pained at the extraordinary measures that are pursued by a party in the Presbyterian church to divide and destroy this delightful harmony and prosperity. I allude to the late wonderful CIRCULAR issued by some of the *Party* in Philadelphia, that have brought so much disgrace on the cause of religion in the case of Mr. Barnes. I send you a paper containing the Circular, with some prefatory remarks; and I have added some explanatory notes myself, which you may insert if you think best.

To the Editor of the Cincinnati Journal.

BROTHER BLANCHARD—Your readers who pray for the peace of Jerusalem, will peruse the following "Circular," with amazement and anguish of spirit that cannot be uttered. It has long been known that there is in and about Philadelphia, a small Aristocracy, that is determined to rule the Presbyterian church. But who was prepared to see them issue a circular like this? Many efforts have been made to excite jealousies and suspicions against individual men and Presbyteries, who would not bow to the supremacy of this self-created aristocracy; but who was prepared to see them come out in this style against our Supreme Judicatory, and make an attempt, direct and violent, to destroy public confidence in the "General Assembly of the Presbyterian Church in the United States." It seems that when the General Assembly met last May at Philadelphia, Dr. Green and his particular associates found that the body would not be dictated to by them. The representatives of the distant branches of the church, showed a disposition to think for themselves, and act according to their own judgment. They elected a moderator who was not nominated by Dr. Green, refusing at the same time to elect the man he had nominated. They dared to inspect the Report of the Board of Missions, and freely to express their disapprobation of those parts which they thought exceptionable; and in several other cases, they chose to do what appeared to them wisest and best, Dr. Green's opinion to the contrary notwithstanding. This was not to be endured.

The Dr. collected his friends and favorites, and they, acting as a Voluntary Association, have prepared and sent abroad the following inflammatory Circular. They have been careful, however, not to publish it in the religious newspapers of the day, for there the great body of the Presbyterian people would get sight of it, and they would regard such a document with unmingled abhorrence: but it is printed and carefully sealed up and sent throughout the country just to those men who are judged worthy to be let into the scheme. As one copy has very providentially fallen into my hands, I send it to you that it may be laid before the public. All the members of the church ought to know what these men are about. I hope you

will be able to do so. I have no doubt that they will hate the light, as they hate to see their deeds should be exposed."

It will be seen by all who read this circular, that here is an attempt to form an extensive combination to divide the Presbyterian church. In justice, however, to many of the ministers here named as committees of correspondence in the several Synods, I would state they were not members of the caucus who published this circular, and I am confident they will not be concerned in any scheme calculated to divide the Presbyterian church.

Although this is a direct attack on our General Assembly, and designed to bring the highest judicature of our church into disrepute, it is hoped that there is no necessity for me to enter into a formal defence of that venerable body. There is intelligence and piety enough among our members to secure the abortion of all such attempts.

A FRIEND TO PEACE.

CIRCULAR.

DEARLY BELOVED BRETHREN,

You must already have been in some measure apprized of the hazard to which the vital interests of our beloved church were exposed, at the last meeting of the General Assembly. For a time it seemed as if nothing less alarming was likely to ensue, than the mutilation, if not the subversion, of the whole Presbyterian system. [If the reader will examine the subject from the beginning, he will not be at a loss to decide who brought about this fearful hazard.] In these circumstances, a number of the brethren held meetings for prayer, and for conference on the measures which they might adopt, with the best prospect, under the Divine blessing, of averting the evils apprehended; and the Great Head of the church did, as they believed, remarkably interpose to suspend for a time the impending calamity. The General Assembly was dissolved without carrying into effect the most injurious of those measures which had been projected, and one of which—the entire change of the Missionary Board—had been proposed and urged. Thus another year is afforded us to live under the unimpaired standards and institutions of the church in which we were born and nurtured. But this is the last year, it is our solemn conviction, in which our church will remain without essential changes, unless her children shall be roused to a sense of their danger, and call into vigorous action their united energies in her defence. It was under this impression, that the brethren who were instrumental in preventing the threatening evils to which we have alluded, did, after much and prayerful deliberation, appoint the undersigned as a Central Committee, to correspond with other committees in the several Synods of our connexion; and it was their judgment that the Synodical Committees would do well to appoint and correspond with committees in such of their Presbyteries as they might believe to be friendly to their views, and disposed to co-operate in giving efficiency to their plans.

You cannot be ignorant, dear brethren, that during the lapse of several years, circumstances have not unfrequently occurred, which seemed to prognosticate evil to our church; and which awakened in the minds of some, the

approaching. Thus, with many of our ministerial and lay brethren throughout the country, we cherished the hope that the danger had been magnified by fear, and that no serious interruption to the safety and peace of the church would ensue. The illusion of hope was dissipated by the last Assembly; but having been near and attentive observers of them, we are prepared to say, that the spirit and purpose unequivocally manifested by a majority of the members, did impress on our minds the conviction—that our Theological Seminaries are in danger of being revolutionized, and perverted from the intention of their orthodox founders; [*How modest to charge the majority of that august body of perverting and revolutionizing from orthodoxy,*] that the property and endowments of our church are in danger of passing, for application and disposal, into the hands of those who have contributed little, if any thing, to their amount; that our doctrinal standards are in danger, either of total disregard, or of a revision and alteration that will essentially change their character; that our supreme ecclesiastical judicatory is in danger of being controlled by delegates unconstitutionally appointed and commissioned, and destitute of every legal claim to membership; [*I suppose this must refer to one or two delegates who were committee-men instead of Elders. They must have been men of great power to revolutionize a body of 300,000 Christians;*] and finally, that our Boards of Education and of Missions, are in danger of being wrested from the hands of those who wish to make them the sources of supply to the wants of our church in an uncorrupted state, and of being rendered subsidiary to the plans and purposes of voluntary associations, subject to no ecclesiastical responsibility, and adopting no formula of faith by which their religious tenets may be ascertained. [*That is, men are educated and sent out into the field to preach the Gospel, without being brought before the Inquisition of Philadelphia, who would have silenced Mr. Barnes if they could.*]

But although we believe, dear brethren, that our beloved Zion is in danger, and that the danger is exceedingly imminent, yet we are far from thinking her situation hopeless. Our peril, we verily believe, arises chiefly from the want, in the sound part of our church, of a due sense of the danger which exists; and a consequent security and inactivity—*apathy* may we call it—while those who are seeking to innovate, are all life and energy—prompt and united in their measures and movements, and combined in their operations. We have not a doubt that if the orthodox part of our church had been as fully represented in the last Assembly as its opposers were, the majority would have been with us and not with them, [*I think the majority have the best right to say who are orthodox and who not,*] and when we consider the interposition of God's good providence—for to this it must be attributed—to save us from fatal innovations for another year, we cannot but consider the language of the dispensation to be—"You shall have another year to make it manifest, whether you have a sufficient love to the pure and holy truths of your Confession

of Faith and Catechisms, and to the sacred institutions of your fathers, to awake to their defence and preservation; or whether, with listless indifference, you will suffer them to be invaded and destroyed, and you and your children deprived forever of a birthright, which you ought to value more than life itself."

Are we asked then, what ought to be done? We answer briefly—

First of all, look to God for his guidance and blessing. Let there be much prayer, that he who has the hearts of all men in his hands, may incline his people of our denomination to think of the preciousness of those divine truths which, drawn from the pure fountain of divine revelation, have been collected in our doctrinal standards, as into a sacred reservoir, and which every Presbyterian ought without hesitation, to make every necessary sacrifice, to preserve and perpetuate in their purity—[*One would suppose that the committee considered the confession of Faith, as high churchmen do the prayer-book, much preferable to the Bible—as a distinguished Divine once said, that "one Bible was enough for a family, but every member ought to have a prayer-book."*] To think, too, of that invaluable form of church government and order, derived from the oracles of inspiration, which they have received from their progenitors, and under which our church has prospered, flourished, and extended, in a degree altogether without a parallel. [*Have not Congregationalists, Methodists, Baptists, and Episcopalians, prospered under different forms of church government?*]

Let us also both pray and labor to promote vital piety. Those who oppose us, love to represent themselves as the friends, and us as the enemies, of revivals of religion. [*The tree is known by its fruit.*] Let us convince the world that this is, what it certainly is, a totally false representation. While we leave to others all those new measures for promoting revivals, which [*Although they have been instrumental of converting 50,000 or 100,000 souls to God,*] are merely of man's devising, and keep close to the guidance of the divine word, and recognize as indispensable the influence of the Holy Spirit in the conversion of sinners, let us, in prayer, in preaching, in holy living, and in zealous activity in doing good, and in striving to win souls to the Savior, demonstrate that we are not less, but more, the friends to genuine revivals of religion, than those who slander us.

2. Let all lawful measures be used to rouse our brethren, both clergy and laity, to a just sense of their situation and their duty. With this view, we advise that you correspond with Presbyteries, as stated in the beginning of this communication. Make also, a free but discreet use of the press; and encourage liberally, and circulate as widely as possible, those publications which maintain the real doctrines of our church, and advocate the support of her institutions. [*That is, you must support the PRESBYTERIAN and CHRISTIAN ADVOCATE who denounce all the religion in N. England as heresy and wild-fire.*] Our opponents, who wish a continuance of the existing apathy and security of the orthodox part of our church, cry "peace, peace, when there is no peace," Expose this artifice,

Peace indeed! Would God, our peace had not been disturbed [*This almost makes me shudder, it borders on profanity. Who would destroy the peace of the church? Is not this Circular a declaration of war?*] by innovations which threaten our ruin. Would God, that peace and safety were compatible. But at present they are not compatible. We are called to "contend earnestly for the faith once delivered to the saints," and for an inheritance of inestimable value, which we are in danger of losing. Let us pursue our object with a christian spirit, and by no other means than those which are lawful. But let us do it firmly, resolutely, perseveringly. Let no smooth words of soothing proposition turn us from our purpose. We have been credulous and hoodwinked too long already.—*[A "Christian spirit" indeed!]*

3. Our Board of Education, and Board of Missions, must both receive a liberal patronage and a decided support. This is essential—without this we are undone. The voluntary associations that seek to engross the patronage of our church, and have already engrossed a large part of it, have taken the start of us, in the all important concerns of education and of missions. They now labor to get the whole of these into their own hands; well knowing, that if this be effected, they will infallibly, in a very short time, govern the church—for education furnishes missionaries, and missionaries become pastors, and pastors, with their ruling elders, form Church Sessions, Presbyteries, Synods and General Assemblies. The whole, it is seen at once, is traced back to education, as to a salient point; and from this it springs and rushes forward through every channel of influence, till it reaches the highest fountain of power in the General Assembly.

At the present moment, our Board of Missions is experiencing a very distressing and embarrassing want of missionaries. [*No wonder.*] The destitute churches are crying, in the most affecting manner, to the Board, for the supply of their necessities; but how can the Board satisfy their demands? The Board can furnish funds, but they cannot create missionaries.—*[And if they could ten to one but they would adopt the new measures as soon as they became enlightened.]* Nor can they take them of all characters and descriptions, as the voluntary associations may, without regard to the correctness of their theological sentiments and teachings. The Board want men of knowledge and soundness in the faith, as well as of piety and zeal. [*Not such Novices and Heretics as are sent out by the A. H. M. S.*] Our churches ask for such, and are unwilling to receive any other; and the Board are equally unwilling to send any other. But where are they to be found? They cannot be had, in number at all adequate to the demand, till they are educated. Our Education and Missionary Boards, therefore, we repeat, must be sustained: must be promptly, and liberally, and efficiently patronized, or our church is gone. Yes, dear brethren, whatever other benevolent institutions we favor—and we wish well to all that are truly benevolent—our Boards of Education and Missions must share most largely in our charitable contributions. We must take from others, so far as it is neces-

sary, to give to our church, as to all institutions, that which is essential to its survival. These are the chief concerns of our church: which must enable her to ride out the fearful fluctuations by which she is now agitated, and in jeopardy of being wrecked and lost, amidst the quicksands and whirlpools of theological error and heretical innovation.

Finally—The several judicatories of our church must be carefully and punctually attended by every orthodox man whose right and duty it is to hold a seat in them. This is another item of vital importance. It may happen, and sometimes has happened, even in Presbyteries, that by reason of the absence of some of the members, measures of great importance have been adopted, contrary to the mind of a real majority—measures, sometimes, which a majority could not afterwards correct. This is more likely to take place in the election of commissioners to the General Assembly than in any other case; and in no case, at the present time, can a Presbyterial error so deeply injure the general welfare of our church. Every Presbytery that by the attendance of every minister and every elder entitled to a seat and a vote, has it in its power to send an orthodox delegation to the next General Assembly, and fails to do so, may justly be regarded as incurring a criminal responsibility of no ordinary character—*[But heretics had better stay at home.]* The neglected duty may occasion a wound to the church that can never afterwards be healed. Nor was it ever so important that orthodox Presbyteries should choose wise men, and firm men, to represent them in the Assembly. But it is most of all important that every man elected, whether minister or elder, unless prevented by invincible hindrances of a providential kind, should attend that body at the next meeting.—*[I don't know that I ever saw a better electioneering piece.]* For the want of this, at the last meeting, we were left in a minority. We are fully aware, beloved brethren, of the difficulty of a general attendance, by the distant members; and we sympathize with them deeply. But truly it is at present a question of existence—The life, so to speak, of the Presbyterian church is, under God, in the hands of distant members; and are they not ready, for the preservation of that life, to make every sacrifice? We trust they are, and that they will not fail to do it. Should it be found in the General Assembly of 1832 that every orthodox commissioner—minister and elder—is in his place, we have no doubt that the formularies, government, institutions, and endowments of our church will be preserved; *[and so they will if they all stay at home]* but we shall not be surprised if they shall all be swept away, or materially changed, if their neglect in attendance shall be as great in the coming year as in that which is past.

Thus, brethren beloved in the Lord, we have endeavored to acquit ourselves of a trust confided to us by those members of the last Assembly, whose exertions, under the Divine blessing, were made instrumental in arresting measures of fearful import to our much loved Zion. We have laid before you honestly and without exaggeration, our views, apprehensions, and

We have no right and no inclination to do so. [Query!] Adopt such measures on our suggestion as you deem expedient, and no more; and devise other measures for yourselves. A solemn duty to the Saviour and to his church is incumbent on us. If we neglect it, we have a tremendous responsibility. If we perform it with fidelity, and put our trust in our covenant God, he will prosper the work of our hands; we shall rejoice in his mercies, and the Presbyterian church to the latest generations, reaping the fruit of our exertions and our sacrifices, may rise up and call us blessed.

ASHBEL GREEN,
GEO. C. POTTS,
WM. M. ENGLS,
SAM'L G. WINCHESTER,
MATTHEW L. BEMAN,
SOLOMON ALLEN,
FURMAN LEAMING.

Philadelphia, July 21st, 1831.

REVIVALS.

Wethersfield, Vt.—Letter to the Editors of the Vermont Chronicle, dated September 6, 1831. The Congregational Church in this place, for several years, until within a few months past, suffered a most painful eclipse, as the bitter fruit of their criminal departure from God.—Comparatively few and feeble were the rays of light from the Sun of righteousness, which penetrated the thick surrounding darkness, to cheer and animate the bosom of the friends of Zion. It was often and truly, though despondingly said, "the things which remain are ready to die."

But even during this period of heart defection in the church, there was in some of the members an apparent solicitude that God might again revive his work among us, and to this object were directed our *too heartless* prayers and feeble exertions.

Sabbath school instruction was kept up, and was evidently used as a means of awakening in the minds of the people a general and growing attention to the subject of religion. A large portion of the whole congregation, from trembling old age down to infancy, gave punctual attendance and marked attention to the instruction of the Bible, imparted through this establishment. During the suspension of the Sabbath school in the winter season, the Bible Class exercise was attended to with considerable interest, and there is no room to doubt that these attempts to impart a knowledge of the holy scriptures, accompanied by the prayers of Christians, have been owned and blessed of the Saviour as one principal means of preparing the way for the present season of religious revival among this people.

It was not till the fore part of June that it became undeniably evident that God was in truth here especially by the convincing and sanctifying power of his Spirit. From that time to the middle of August, the work of religion advanced rapidly. About seventy, at this time, indulging a hope in Christ. New cases of conviction began now to occur more rarely—to visible appearance, things remained nearly stationary un-

til the 23d of August, when our protracted meeting commenced. During this series of religious opportunities, a new and increased impulse was given to the work. The number who attended on the occasion exceeded our anticipations, and the deep solemnity and heart felt interest apparent in the assembly from day to day evinced that the exhibition of truth was attended with the effective power of the Holy Ghost. Some, who came to the meeting with only slight impressions, at the close returned to their homes rejoicing in the Saviour. Of these three or four belong to an adjoining town on the south. Others who came stupid, returned pricked in the heart, with the anxious inquiry, what must we do? On the last day of the meeting, it being requested that the house should be divided, and that those who felt uncommon solicitude to obtain salvation by the gospel, and were willing to let their anxiety be known, should seat themselves in the body pews,—these were soon filled to overflowing. Others crowding forward for a seat with the anxious, were directed to the pews on the west side of the house. It was judged the number of anxious enquirers, including recent converts was about two hundred and twenty. The whole number, who have ventured to indulge hope of pardoning mercy through Christ, during this revival is about one hundred. Most of these are members of the Sabbath school, consisting of children and adults. The work continues, and is extending into the remote parts of the town. Christians here never had so much cause for humiliation and gratitude—never were we in more need of the prayers of our brethren.

REVIVALS IN SABBATH SCHOOLS.

In Westminster, Mass not far from one hundred have yielded to the terms of the gospel. A large proportion of which are members of Bible classes and Sabbath schools.

In Deposit, Del. Co. N. Y. out of fifty who have recently become hopefully pious, twenty-five are Sabbath School children. Three whole classes, with the exception of one individual, are indulging hope, and this one is deeply anxious.

In Le Roy, N. Y.—In the Sabbath school belonging to the Stone Church Society, on the borders of Leroy and Bergen, N. Y. between sixty and seventy out of 100 scholars are hopefully pious. Several whole classes are brought in.—*Sunday School Journal.*

Litchfield.—A revival has been in progress a number of weeks. On the Sabbath before last, 54 new converts were admitted into the communion of the Presbyterian Church besides 14 or 15 in the Episcopal Church, among them some of our most influential citizens.

Bethlem.—A four days meeting was held here two weeks ago, the happy fruits of which are beginning to manifest themselves.

South Farms.—A four days meeting here also a few weeks since. A number of conversions have taken place, 16 or 17 added to the church, and the work is still progressing.

Litchfield Enquirer.

From the Observer and Telegraph.
**FOUR DAYS MEETING AT TALL-
 MADGE.**

Mr. Editor,—In giving a narrative of a revival of religion, it is of importance that an honest, frank and undeviating representation should be given; without exaggeration on the one hand, or lowering down on the other.—Things should be told just as they are. When it is said that such a definite number are hoping it is to be understood that the first symptoms of spiritual life, in their case, begins to be visible—We wait in anxious suspense for the result. The blossoms only appear—time must determine whether they will be succeeded by ripe fruit. When they shall have put forth renewed acts of trust in the Saviour; when they shall continue to breathe in the atmosphere of prayer; when their eyes shall have been opened to behold the beauty of God's law, and they can say 'here Lord am I, what wilt thou have me to do? may God govern, and may I submit; when their tongues cease to speak evil, and their whole deportment shows that they love their neighbor as themselves; then may we count them among the true disciples of Christ. Amidst the bustle of a four days meeting it is very difficult to arrive at an accurate estimate of the whole number, that have received any considerable religious impressions, or have obtained a hope that they have passed from death unto life. Little will be said concerning the number belonging to other towns, who obtained hopes during the late four days meeting held in Talmadge, which commenced on the 6th day of the present month. We may not be far from the truth if we state the number in and out of town to be one hundred and fifty. The Lord has been bountiful in bestowing the rich blessings of heaven on those who came from the neighboring towns to enjoy the benefits of the meeting. Numbers, who came stupid and careless, went away rejoicing in hope. An individual who rode forty miles to get to the meeting, deeply convicted, and pressed down with a sense of her guilt, almost to despair, returned home praising God for his goodness to her. The preceding week had been uncommonly rainy, and so was the Monday before the meeting commenced. The next day presented a cloudless, serene, inviting sky, a lively emblem of that serenity and peace that spreads over the moral horizon, when the heavenly Dove makes her descent. The angry elements, the thunder and the lightning, seemed to be hushed, and to make a solemn pause to witness the glorious scene. No rain that week impeded their progress to the house of God.—Pains had been taken to prepare the minds of the Church for the reception of God's blessing. A fast had been observed the Saturday preceding, with a solemn pledge to keep it in sincerity, and treat that the Holy Spirit may be poured out upon us. An expression from the church of their cordiality towards each other and engagements to enter upon the work with their whole hearts, was requested; which was answered with great readiness by every individual, male and female, rising simultaneously from their seats. This, so far as we can per-

We were favored with the presence of an unusual number of ministers from abroad, and a goodly number of laymen, women and devoted servants of Christ.

The daily course of the exercises was, in the forenoon, a prayer meeting in the different sections of the town at sunrise; a prayer meeting at the centre at 9 o'clock, a sermon and address at half past ten. In the afternoon, a prayer meeting at 1 o'clock; preaching and address at 2; and evening lectures and conferences in various parts of the town in the evening. These exercises were interspersed with addresses to the anxious, accompanied with the fervent and believing prayers of God's people. It was estimated that the number of the anxious was at least two hundred and fifty. The subjects of the discourses delivered, when the assembly were undivided, were as follows: The nature and extent of the promises made to believing prayer, illustrated, and the duty urged. Mark, xii, 24. The danger and folly of halting between two opinions exposed, and the sinner entreated to come to a decision immediately. 1 Kings, xviii. 21. The three essential things that constitute man a moral agent, and accountable for his conduct, was laid down with peculiar clearness of thought, and simplicity of illustration; and the guilt of continuing in unbelief pointed out. Rom. vii. 9, 12. He that is not with me is against me—there is no neutral ground. Matt. xii. 30. The numerous subterfuges and vain pleas for a little delay in submitting the soul to God, which sinners are wont to resort to, detected; and assigned as a reason why they are not healed of their spiritual maladies. Jer. viii. 22. Sinners warned and their enormous wickedness exposed. Eccl. viii. 11. The solemn enquiry made are these things so? Acts. vii. 1. The necessity for the influences of the Holy Spirit. John vi. 44. Genuine repentance distinguished from that which is spurious. Psalms, li. 17. These discourses were characterised for their clearness of thought, plainness of illustration, and direct application to the heart. Sinners were urged to repent and believe in Christ immediately, and the danger of delay, even for one hour was feelingly described.

The interesting circumstances, in which the assembly was found on Friday, occasioned the meeting to be protracted one day more. About two o'clock on Saturday it was closed by several addresses and appropriate prayers.

It will doubtless be expected, and it is due to the Christian public to give a faithful view of the success of the gospel in this place. The following, after having consulted several individuals, is an accurate statement of the number who are hoping, as can be obtained. By an account given in the Observer and Telegraph for July 21, by our Pastor, it appears that about sixty were then hoping. From that time to the commencement of the four days meeting there were ten hopeful subjects of the work. And during the meeting there were about forty, making the whole number of those who are hoping that they had passed from death to spiritual life, at the close of the meeting to be 110.

Since the meeting we have ample evidence

that he will continue to be gracious. If his people will continue to call upon him; and that he is ready at all times to bestow the best of heaven's blessings upon our sinful race in answer to the persevering prayers of his saints. Ten have obtained a hope that their peace is made with God, since the close of the four days meeting. We begin to count the number of those who remain destitute of a hope, instead of those who have obtained one. The sentiment is passing from one to the other that christians must not leave off praying for the impenitent, until the last one is brought into the kingdom. Last Tuesday and Wednesday I was present at two very interesting conferences in opposite sections of the town. Our minister instead of inviting anxious sinners to take their seats, called upon those who were conscious that they had no interest in Christ to take a seat provided for them; on the former day four took the seat out of an assembly of about fifty, exclusive of children under the age of ten years. But on the latter, out of an assembly of about seventy, one solitary individual only appeared for some time to occupy the seat. After a prayer of two a father who was present brought in his son who was standing without, that he might enjoy the benefit of the prayers about to be made. It is not pretended that this was quite an accurate division, but it was nearly so. In a neighborhood of sixty or seventy individuals, only eight or ten over ten years of age can be found who are not hoping. The revival is of such a character, as to impress on the mind the idea that it is the work of God. Probably the thought has arisen in the mind of every individual christian, "others have been more faithful than I have been. A demonstration was here exhibited, that the Lord is ready to accept even the poor and imperfect services of his disciples, provided they are performed in sincerity. To God be all the glory given.

ELIZUR WRIGHT.

Tallmadge, Aug. 20, 1830.

P. S. In addition to the foregoing account there are about twenty in the village of Middlebury, who have obtained hopes since the commencement of the meeting.

S. Carolina and Georgia.—A letter to a gentleman in Charleston, inserted in the Charleston Observer, and dated Hamburg, S. C. Aug. 10th, 1831, says: "We have had interesting times all around us—at Beach Island, 15 or 20 have joined the Presbyterian church, and a great many more are inquiring. At Lincoln in Georgia, there are now but two adults in a town of 30 or more families, who are not professors of religion, when but a very short time since it was noted for dissipation and impiety. Within the past week a glorious work of grace commenced at Edgefield Court House, the whole village is excited, and 21 or more were baptized yesterday. When those who desire the prayers of the church are requested to come forward, the whole congregation rushes to the foot of the pulpit. No such revival has probably been known in the Southern country before. The preachers are worn out, and fresh ones have been sent for. I was told by a gen-

deman this morning, who left the Court House yesterday, that most of the awakened are young men and women, and that the scene reminded him of the day of Pentecost."

Extract of a letter from Rev. J. Barton, of Camden, N. Y., to the Editor of the Western Recorder.

Dear Sir—I observed in the Recorder, a short notice of the protracted meeting held in this place. Supposing that further particulars would be acceptable, I send you the following statement.

At the commencement of our meeting, there were no decided indications of a revival, tho' there had previously been a number of hopeful conversions. Immediately after the commencement of the meetings, there were evident tokens of the presence of God. The meetings became crowded and interesting. The hearts of God's people began to revive, and the difficulties which had existed for some time, appeared to be set aside; and a deep and fervent spirit of prayer pervaded the church, and ascended to God, for the salvation of sinners. Soon sinners began to feel, and the enquiry was heard from every part of the town, "What shall I do to be saved?" The meetings were protracted from the 9th to the 21st. During this time, it is supposed that about two hundred manifested hopes. The work still continues in different parts of the town, and has spread into neighbor-societies.

The means used were, preaching, prayer, and conversation. Every exertion was made to persuade sinners to attend the anxious meeting. The church met to pray for the anxious meeting, which was held in another building; while others were in different parts of the society conversing and persuading sinners to attend immediately to the concerns of their souls.—There was a great movement among the people. The church made a business of it, and worked as if they had some interest in the affair. Rev. G. Burchard was present, and took the lead of the meetings, which were conducted with much wisdom and prudence. Rev. Messrs. Swezey and Lewis were also present, and assisted with their counsel and prayers. The former is now stationed at Florence, and the latter at Annsville.

I would also mention that there is a revival in Redfield, which commenced sometime in June last. It began at a meeting of the church conference, which is usually held for a day, but was continued in this instance, eight days.—There are about twenty-five conversions during the meeting. The work still continues.—Brother Nash is there at present.

There is also a work of grace in Williamstown, which commenced at a church conference held there in July. These conferences are attended monthly, and embrace six churches. The number of converts at Williamstown, I am not able to state. The work is spreading, and is becoming more and more powerful.

There are at the present time revivals in Florence and Annsville. This whole region is moved, and God is manifesting himself in a most wonderful and glorious manner.

Yours &c. J. B.

POETRY.

SLAVERY.

BY CARLOS WILCOX.

ALL are born free, and all with equal rights.
 So speaks the charter of a nation proud
 Of her unequalled liberties and laws,
 While in that nation—shameful to relate—
 One man in five is born and dies a slave.
 Is this my country? this that happy land,
 The wonder and the envy of the world?
 O for a mantle to conceal her shame!
 But why, when Patriotism cannot hide
 The ruin which her guilt will surely bring
 If unrepented? and unless the God
 Who poured his plagues on Egypt till she let
 The oppressed go free, and often pours his wrath
 In earthquakes and tornadoes, on the isles
 Of Western India, laying waste their fields,
 Dashing their mercenary ships ashore,
 Tossing the isles themselves like floating wrecks,
 And burying towns alive in one wide grave,
 No sooner open'd but closed, let judgment pass
 For once untasted till the general doom,
 Can it go well with us while we retain
 This cursed thing? Will not untimely frosts,
 Devouring insects, drought, and wind and hail,
 Destroy the fruits of ground long tilled in chains?
 Will not some daring spirit, born to thoughts
 Above his beast-like state, find out the truth,
 That Africans are men; and, catching fire
 From Freedom's altar raised before his eyes
 With incense fuming sweet, in others light
 A kindred flame in secret, till a train,
 Kindled at once, deal death on every side?
 Cease then, Columbia, for thy safety cease,
 And for thine honor, to proclaim the praise
 Of thy fair shores of liberty and joy,
 While thrice five hundred thousand wretched slaves
 In thine own bosom, start at every word
 As meant to mock their woes, and shake their chains
 Thinking defiance which they dare not speak.

THE STRAIGHT ROAD.

President N. once preached a discourse near Schenectady, in which he set forth the intense and eternal torments of the finally impenitent. One of the modern restorationists heard the discourse, and having "an itching palm" to show his knowledge of futurity and divine dispositions, he followed the President to the house, where he took tea after the exercises of the day were closed, and introduced himself, by saying to Mr. N. "Well, Sir, I have been to hear you preach, and have come here to request you to prove your doctrine." "I thought I had proved it; for I took the Bible for testimony," was the reply. "Well, I do not find any thing in my Bible to prove that the sinner is eternally damned, and I do not believe any such thing." "What do you believe?" "Why, I believe that mankind will be judged according to the

there until the day of judgment. Mr. N. "I have but a word to say to you; and first—for what did Christ die? And lastly—there is a straight road to heaven; but if you are determined to go round through Hell, to get there I cannot help it." The man took his leave, but his mind was "ill at ease." There is a straight road to Heaven, still rang in his ears: he went home, read his Bible attentively, and was soon convinced of and acknowledged his error; and after a suitable time, united with the followers of the Lamb.—*West. Int.*

Religion in a female secures all her interests. It graces her character, promotes her peace, endears her friendship, secures esteem, and adds a dignity and a worth indescribable, to all her deeds. How sweet! when the mistress of a family is the handmaid of the Lord—when the mother of children is an example of piety,—when the wife of the bosom is espoused to the Redeemer! how desirable that the daughter be a chaste virgin to Christ; that the sister lean on his arm, who sticketh closer than a brother! that the songsters of the temple belong to the heavenly choir! How pleasant, when the absent husband can think of home, and reflect that angels watch the place, that they guard the interest and health of his Heaven-born companion and the children of the covenant! When about to leave her a widow, and commit to her exclusive care his helpless offspring, how consoling, if her character is such that she can lean on the widow's God, and put her children under the guardianship of Him, who is the Father of the Fatherless! Then he quits the world calm and happy! supported by the hope that he shall meet them all in Heaven.

☐ The Annual Meeting of the Auxiliary Missionary Society of the Western District of New-Haven County, will be held this year at Humphreysville on the 11th October—commencing at the usual hour of meeting of the Consociation. Treasurers of Associations are requested to forward moneys received by them, to the Treasurer of the Auxiliary, or to Mr. C. J. Salter, New-Haven, on or before the 6th of October next.

A. M. TRAIN, Secretary.

Milford, Sept. 19, 1831

Letters received at the Office of the Religious Intelligencer during the week ending Sept. 23, 1831.

A. B. Hobert for R. Roberts, Corydon, N. Y.; Abram Griswold, Kinsman, O.; D. Kent, Benson Vt.; S. McEstill, Berkshire Valley; Silas Buckley, South Canaan, Ct.; H. Root, Buffalo; Rev. D. Jones, Monroe, Ct.; Stephen Tuttle, Elmira, N. Y.; Noah Rossiter, Richmond, Mass. Joseph Gillett, Lyme Ct.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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